

THE PRAYER MEETING.

(Continued from page 7.)

as our God the God of heaven and earth, the only true and living God, the eternal creator and preserver of all things. He reveals Himself to us in three distinct persons, each of which occupies a most important relation to us.

God the Father: God is the creator of all things and so has created us. We are His, therefore, because He made us. He must think us of some value to Himself, or He would not have made us. The fact is that He considers us of so much value that when He saw that He was about to lose us through our sin He prepared a way by which He might save us. And that way was by the sacrifice of His own Son. He cares for us all along life's journey. He walks with us as a companion all along our way. Day by day and hour by hour He watches over us, provides for our wants and protects us against our enemies, and at last when He has served His purpose with us on earth, He will receive us into His home in glory.

God the Son is likewise a part of our inheritance. He offers us freely the salvation which he purchased by his own death on the cross. He wants us to be his brethren, heirs of God and joint heirs with him to the inheritance in heaven which is incorruptible, undefiled and that fadeth not away.

God the Holy Spirit is ours also. He is given to be our Teacher to reveal to us in his word and by his providences and in our own hearts the will of God. He is our Sanctifier to take possession of our hearts, driving out sin and Satan, and fitting them for the service of God. He is our Comforter, giving to us in all of our times of trial and sorrow and affliction the only true comfort which we can have.

With such a God as our God we are blessed indeed.

At times it may be necessary for Him to deal with us in a way that may seem harsh, but it is only so in the seeming. The eagle takes good care of her young, feeding and protecting them in the nest. But there comes a time when the mother bird knows that the young eagles ought to leave the nest, else they will never grow strong and learn to fly and take care of themselves, so she destroys the nest. That may seem harsh and unkind treatment, but soon the young birds find that they can stretch out their wings and fly.

Sometimes in the midst of our peaceful enjoyment of the blessings that God gives us, He sees that we are not developing as we ought to, so He stirs us up. It may be by the call to some duty that may seem hard, but one which will strengthen us. If we do not heed such a call, God may send upon us some trouble, sorrow or affliction that will force us out of our indolent and selfish life. If He does this, it is only that we may be strengthened spiritually and made more fit to serve Him, and more fit to enjoy the blessings that He has in store for us.

If we are leading an indolent life it will be far better for us to arouse ourselves to an appreciation of the great blessing we possess in being God's people, and use all other blessings He gives us, in accordance with His will concerning us, rather than to wait till God has to awaken us by laying a heavy hand upon us.

"Not by levity of floating, but by stubborn force of swimming, shalt thou make thy way."

YOUNG PEOPLE'S SOCIETIES

BECOMING A CHRISTIAN.

M., Dec. 31. An awakened conscience. Acts 16: 23-34.

1918.
T., Jan. 1. Faith first. John 3:1-8, 16.
W., Jan. 2. Repentance second. Acts 2:37-47.
T., Jan. 3. Obedience third. Acts 9:1-6.
F., Jan. 4. The result—pardon. Acts 3:13-21.
S., Jan. 5. Grateful service. Phil. 2:12-16.
S., Jan. 6. Topic—Christian Duty and Privilege
1. Becoming a Christian. Acts 26:13-15. (Consecration meeting.)
2. Why should we become Christians early in life?
3. What advantages come from being a Christian?
4. Of what value are Christians to the world?

Many people make good resolutions during the first few days of the year. If you are not a Christian, the best resolution you can make is that you will become one. If you are a Christian, the best resolution that you can make is that you will be a better one than you have been during the past year.

What is a Christian? He is a sinner whose sins have been forgiven, who stands justified before God, who has been adopted into the family of God, and who has been made an heir of God and a joint heir with Christ Jesus to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for him (1 Pet. 1:4).

How does a sinner become a Christian? There are several steps to be taken. First of all he must realize that he is a sinner in need of salvation. The Philippian jailer (Acts 16: 25-34) would never have asked: "What must I do to be saved?" if he had not felt that he was a sinner. If one is not a sinner he cannot become a Christian. Our Saviour came to save sinners. It is only when a man has found out that he is sick that he cares to send for the doctor to cure him.

The next step is repentance. This involves a hatred of sin because it is displeasing to God, and a turning from it with sorrow that sin has been committed, and a determination that with God's help sin will be avoided as far as possible in the future. Peter on the day of Pentecost (Acts 2:37-47) preached repentance. John the Baptist preached repentance. Our Saviour, when he sent the disciples out to preach, told them to preach repentance.

When the sinner learns that he is a sinner needing salvation and is unable to save himself, he must look to some one else to save him. The only one to whom the sinner can turn for help is the Lord Jesus Christ. Jesus told Nicodemus (John 3:1-16) that the way to be saved is to believe in him, or, as we would say, to trust him. Faith in Jesus is taking him at his word and saying to him that you want him to save your soul, believing that he will do it.

When one is saved he becomes the servant of Jesus Christ and owes obedience to him. When Saul (Acts 9: 1-6) heard the voice of Jesus, he immediately surrendered to him and accepted him as his Saviour. Up to that time on this journey Saul had been in command of those who accompanied him, but now he received his orders from another. Jesus tells him what he is to do, and at once he obeys. The reason he accomplished such a great work was that all through his life he obeyed the word of Jesus.

The result of repentance, faith and obedience is that sins are blotted out. The figure of speech here used is taken from the business customs of that day. Accounts were kept on tablets covered with soft wax in which the writing was done. When the account was paid or settled in full, it was blotted out by smoothing over the wax until none of the letters or

figures remained. So when we give our hearts to Jesus, he rubs his hand over it until no trace of the sins can be found.

He who has had his sins forgiven ought to be delighted in having an opportunity to serve him who has furnished the salvation (Phil. 2:12-16).

Becoming a Christian is yielding to Christ (Acts 26:13-15), trusting him, loving him, serving him.

Why should we become Christians in early life? For several reasons. It is easier then. We have fewer sins to repent of than we would have after we are older. Young people are not so confirmed in their habits, and it is not so hard to change as with old people. Young people's hearts are tenderer than those of old people. Experience of the Church shows that the chances of any one accepting Christ as his Saviour is very much greater while young than when old. More people accept Christ before they reach the age of eighteen than accept him at all ages after that. Becoming a Christian when young gives a longer life in which to serve the Saviour to show our appreciation of what he has done for us. It would be ungrateful to serve Satan all our lives, expecting to give our hearts to Jesus at the end of life.

What advantage comes from being a Christian? A lost soul becomes saved. An enemy of God becomes his friend. A doer of evil becomes a doer of righteousness.

Of what value are Christians to the world? Christians are God's agents for the salvation of the world. If there were no Christians in the world there would be no sinners saved. Practically all the benevolent and charitable work of the world is done by Christians or is inspired by them. See how little of such work is done in non-Christian lands.

SYNOD OF TEXAS.

The Synod adopted the following resolution with regard to the Voluntary Food Commission:

In view of the fact that our government is sending abroad a great army to defend those historic principles of the inalienable rights of men which are inseparably associated with a free democracy, and in view of the fact that this army must be fed from our own fields, and in view of the further fact that our allies are also dependent upon us not only for supplies for their armies, but for their civilian populations as well:

Therefore, the Synod of Texas of the Presbyterian Church in the United States commends the action of Rev. J. M. Wells, D. D., Moderator of our General Assembly, in appointing a voluntary food commission, endorses the commission as both a patriotic and religious necessity, and calls upon all our members to heartily co-operate therewith.

Also, the following resolution on the "War Work Council" was adopted:

Recognizing the possibilities of moral and spiritual danger which thousands of our Presbyterian men face in being suddenly called from quiet Christian homes to the great military camps, with the complete change of habits, of moral and physical surroundings, necessarily incident thereto, and recognizing that their well being is a duty imposed upon us which cannot be delegated: Therefore, the Synod of Texas of the Presbyterian Church in the United States gives its most cordial endorsement to the "War Work Council" of our Church, and urges our people to contribute promptly and liberally toward the fund of one hundred thousand dollars, asked for by the council, that proper provision may be made for our boys in uniform.

The following resolution concerning Organic Union was adopted by a rising vote:

Whereas, it is believed that the best interests of the kingdom of Jesus Christ can be served by a more intimate relation between Presbyterian bodies laboring in the same field, and whereas, much effort and treasure can

be conserved by an organic union of the two Synods, now, therefore, be it resolved:

That the Synod of Texas, U. S., hereby heartily extends an invitation to the Synod of Texas, U. S. A., to come into organic union with us, that the cause of Jesus Christ may be the more effectually served in the territory of these two Synods.

The Moderator appointed the following committee to convey this overture to the Synod of Texas, U. S. A.: Rev. W. S. Jacobs, D. D., Rev. W. R. Minter, D. D., Rev. William M. Anderson, D. D., Judge R. H. Rogers, Mr. T. H. Shive.

The Synod approved of the Texas Presbyterian Memorial Association, which has for its object the building of a church in St. Augustine, near the site of the organization of the First Presbyterian church in Texas, and commended the cause to the liberality of the Presbyterians of Texas.

The Ad Interim Committee on the Home and School for Orphans made a report recommending that a new committee be appointed to look further into the interests of the home, looking to the inviting of offers of land or bonuses or both as a possible new location for the home and school, or for the establishment of a second orphanage to be co-ordinated with the present home and school, that the Synod may carry out more efficiently and more extensively the trusteeship of the orphans divinely committed to its care.

Thursday night was given to the consideration of the interests of the Texas-Mexican Industrial Institute. It was quite an inspirational service and brought to the attention of the Synod the work that is being done in Texas in a much more concrete way than has ever been done before.

Rev. W. H. Miley, D. D., superintendent of evangelism in our Church, visited the Synod and delivered a very stirring address on the work in which he is engaged.

The educational interests consumed a large part of the time of the Synod, a whole day being given to the consideration of this great work. Among the numerous resolutions passed the following are important at this time:

1. That the Synod ask our churches and people for the sum of \$70,000 per year for this committee in order to meet its needs and that of our institutions, and that this amount be apportioned by Synod's Committee on Systematic Beneficence to the Presbyteries and by the Presbyteries' committee to the churches, urging them to raise the amounts requested.

2. That the Synod request all pastors and churches to open their pulpits and co-operate in every way possible with Synod's Executive Committee in its effort to raise funds for the liquidation of our present indebtedness and placing our institutions upon a solid and stable financial basis.

3. That the Synod especially commends the cause for which our Executive Committee of Schools and Colleges stands to the favor and liberality of our people of larger means.

4. That the Synod of Texas commend most heartily and most unreservedly the Executive Committee of Schools and Colleges to all our churches and friends of the Presbyterian Church in Texas; that we hereby express our implicit confidence in the business ability, personal integrity and Christian character of the members of the committee and convey to each and all of them our deepest gratitude for the sacrifices in time and money in the service of the cause; that Synod place no restrictions on their efforts to relieve the financial situation of our educational institutions.

The next meeting of the Synod will be held in Waxahachie, Tex.

The cordial entertainment of the Synod and the unbounded hospitality extended to all the members of the Synod made us feel closely drawn to these most excellent people. The pastor, Rev. J. Leighton Green, was untiring in his efforts to make us all feel at home.

Presbyteries

PIEDMONT.

Piedmont Presbytery met for its fall session at the Westminster church, Westminster, S. C., on September 18th. There were present nine